

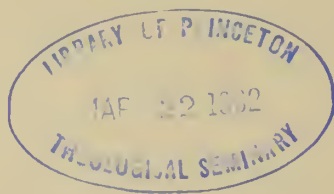
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1898



I-7





Digitized by the Internet Archive
in 2015

https://archive.org/details/chronicleoflond1898lond_9



No. 83.—NEW SERIES.]

NOVEMBER, 1898.

[PRICE ONE PENNY.]

**THE MISSIONARY MOTIVE.
AS EXEMPLIFIED IN CENTRAL AFRICA.**

BY THE LATE DR. MATHER, OF KAWIMBE.*

ON entering a country such as Africa, and especially its central parts, several things strike one very forcibly.

First, there are the vast unpopulated areas which formerly had a population, as evidenced by old gardens, broken pottery, and remnants in some cases of old palisades which had surrounded the villages.

Again, when one has gained some knowledge of the language, and is able to talk familiarly with the natives, another fact is borne in very strongly on the mind, and that is the power of witchcraft over the people, and the state of bondage in which it holds their minds. Under these two heads—viz., oppression of the weak and defenceless, with consequent desolation, and the power of witchcraft over the minds of the people, we may bring most of the troubles with which they are afflicted.

When we look abroad, and consider the history of down-trodden races and their struggles after liberty of body and mind, we naturally ask where did they look for help, and what power has proved itself their best friend, and, after long struggles, their deliverer? And we are

constrained to answer: first, right views of God and His relations to man; and, as arising from these, right views of their relations the one to the other.

History and experience having taught us this, when we meet with such a down-trodden people as most of the Africans are, and so much under the power of witchcraft, we naturally turn to the remedy which has been found successful in the past and resolve to try it again.

What are the remedies?

There are physical and moral means, such as the punishment of the oppressor, the depriving him of his power to destroy, and the establishment of an equitable and strong power to which appeal can be made, and from which help may be expected to come to prevent and put a stop to oppression and cruelty; such we look for in a government, especially that of an enlightened race who, emancipated themselves, know how to emancipate others.

Again, there is the power that comes from an upright, blameless life, regardful of and caring for others in their bodily as well as their mental and spiritual condition. In order to accomplish their relief oppressors as well as oppressed are brought under the power of education, mental as well as physical, in the course of which old views and beliefs become gradually displaced and lose their power. Physical education—that is, training the

* Written three weeks before Dr. Mather's death.

hands to work, as in industrial missions—has proved in Africa one of the most effective means of altering the views and beliefs of the people, and leading them to see the absurdity of many of their former positions, and thus becoming itself a valuable aid to the acquisition of truer views of things.

Again, let us look at witchcraft and the power of the evil eye, how it holds enthralled the minds and hearts of the people.

May I give an example?

Recently a man came to me suffering from double pneumonia. His wants as to medicine, food, and nursing were attended to. After having suffered severely for some weeks he was on his way to recovery, when one day he said to me: "When I get better I want to go and build and live away from the village, for I feel that this illness has come upon me because somebody has bewitched me, and I want thus to put myself out of his reach and power."

Argument with such as these is useless. You may try and prove to them how baseless their views are, and how powerless the persons whom they suspect are to injure them: they will not believe. The idea or belief has become through long years ingrained into their minds, and nothing but a revolution in their thoughts and ideas taking place, produced by some power adequate to the task, is capable of loosening and freeing them from its thrall.

Other cruel customs there are, such as the killing of slaves at the burial of a chief or his relatives, which was common formerly; also that of revenge (where one man has killed another), which duty falls on the family of the deceased, and the carrying out of which has led to blood feuds going on from generation to generation.

How are these things to be remedied?

(1) By establishing a firm and just government?—Yes.

(2) By educating the people and showing them the evil and its dire consequences?—Yes.

(3) But also, and mainly, by carrying that to the people which has been proved in the past to have overthrown these evils, and which has led men to abandon them by changing their hearts, by altering their attitude to one another, by showing them what is outside of them, above them, in and around them; even God, a good, gracious, merciful Father, tender-hearted, forgiving, earnestly seeking the salvation of His children wheresoever they have wandered, and of which He has given full and sufficient proof in the gift of His only Son, Jesus Christ.

PROCEEDINGS OF THE BOARD.

Board Meeting, September 27th, 1898.—Mr. F. H. HAWKINS, LL.B., in the Chair. Number of Directors present, 76.

The Home Secretary announced the death of Mr. E. Cartwright Williams, of Hastings, an honorary Director of the Society, who, when he was residing in Jersey, was the active local secretary for the Society in the Channel Islands. Mr. Johnson proposed, and the Rev. S. T. Williams seconded, that a message of condolence be sent to the family of Mr. Williams.

The Rev. P. Colborne added his testimony to Mr. Williams' zeal for the Society, and the resolution was carried by the Directors rising from their seats.

The Rev. R. Wardlaw Thompson introduced the Rev. J. Watson, of Jamaica, and asked him to convey to the churches in that island the good wishes of the Board, and to express their continued interest in the Christian work being carried on in the island. Mr. Watson was acting as the Society's attorney in connection with its property in Jamaica. Mr. Thompson also introduced the Rev. A. E. and Mrs. Hunt, who are about to return to New Guinea. These workers commenced their missionary career in New Guinea nearly twelve years ago, and, after some years' service in Samoa also, they returned to occupy one of the most difficult positions in the New Guinea Mission, at Port Moresby. There Mr. Hunt was the visible representative to the world of the Society and its work in the island, so that, in addition to his district work and financial work as local treasurer, he held a peculiarly interesting, responsible, and anxious position. While he had been at home messages had reached the Mission House from all quarters showing how Mr. Hunt had instructed, interested, and thrilled all those who had heard him speak. He was returning to New Guinea at an anxious time in the history of the Mission, which was sorely needing reinforcement by his presence, and he would find that since he left New Guinea the Roman Catholics had entered into the sphere of his operations. He would further have to meet possible changes which might arise from the change of Governor. Sir William MacGregor, the late Governor, had been the constant friend of the Mission, and had on many occasions expressed his regard for the missionaries personally and his sense of the value of their work. In conclusion, Mr. Thompson asked Mr. Hunt to convey to his colleagues the assurance that the need of reinforcement had occupied the attention of the Board, who were seriously considering how it might be met.—The Chairman reiterated the words of the Foreign Secretary as to the warm interest of the Society in the work of the churches in Jamaica, and he thanked Mr. Hunt for his excellent services as a deputation.—Mr. Watson said the message of the Board would greatly cheer the churches in Jamaica, especially in the present time of depression. They were proud of the Society which founded them, and the names of many of their agents were still household words in the island.—Mr. Hunt said he was returning to New Guinea with greater enthusiasm than when he left England nearly twelve years ago. He had received letters from Ruatoka, his valuable veteran assistant at Port Moresby, telling him that for some months past the church had been crowded to overflowing Sunday after Sunday. When he (Mr. Hunt) first went to Port Moresby the sum of £18 was collected for the Society; last year Ruatoka succeeded in getting

£38; and this year he had collected no less a sum than £90, all owing to his intense enthusiasm. Whatever honour might be connected with his (Mr. Hunt's) own work, he wished to share it equally with Ruatoka. He was returning with much hope because he believed there was a great future before New Guinea. The missionaries who had been introduced to the Board, were commended in prayer by the Rev. F. P. Joseland, of Amoy.

It was decided that the deputation to British Guiana (the Rev. George Cousins) should leave this country towards the end of May next.

Mr. Charles Matthey, of Peseux Neuchatel, was appointed for five years as a teacher of French in the Boys' High School, Antananarivo.

Board Meeting, October 4th, 1898.—Mr. F. H. HAWKINS, LL.B., in the Chair. Number of Directors present, 58.

The Rev. George Cousins introduced the Rev. John Parker, who has come home from Mongolia to recruit his health, after a somewhat chagrined missionary career. Eight years ago he went to Mongolia to enter into the noble work that Mr. Gilmour had inaugurated, but he had not been long at his post before the rebellion broke out, followed by war and the total disruption of mission work. He had, however, during the last two or three years, had great joy in seeing the fruits of former efforts appearing. Mr. Cousins also introduced the Rev. W. R. and Mrs. Le Quesne, returning to Calcutta; Miss Hewlett, returning to Mirzapur; Mr. E. W. Franks, M.A., who, after a successful University career, was going to take up Mr. Farquhar's work at Calcutta for a time; and Mr. J. H. Jensen, who had been appointed to assist Dr. Ashton in the reopened Kachhwa Mission.—After cordial words from the Chairman to the missionaries, and prayer by the Rev. W. Bolton, M.A., Mr. Parker addressed the Board. He said that when he first joined Mr. Gilmour the outlook was not inspiring, but the man (Mr. Gilmour) and his spirit were sufficient to inspire any worker. They had been gathering in fruits of Mr. Gilmour's early sowing. The Mission was now well established at Ch'ao Yang, with four out-stations, seven native helpers, and 160 native Christians. There were a few Mongol inquirers, but none had yet been courageous enough to be baptized.—Mr. Le Quesne said he and his wife were looking forward to return to their work with great eagerness.—Miss Hewlett said the missionaries at Mirzapur shared the Directors' disappointment that larger results were not forthcoming from the work in Mirzapur; but they felt it would be dishonouring to Christ to go back from a position they had occupied so long in His name. "If you ever thought," said Miss Hewlett, "of shutting up the work, some of us missionaries would not leave the town." Until there was a baptism of the native church they could not expect the heathen to come in.—Mr. Franks said that the training of students in the mission-field was the last kind of work he would have thought of taking up, but the enthusiasm which Mr. Farquhar had brought home, and which had been manifested by him at Mansfield College, had moved him (Mr. Franks) to a great desire to do something for the students in the great University city of Calcutta. In addition to this, the call to the mission-field came to him in his study.

Mr. O. L. Whitmee, son of the Rev. S. J. Whitmee, formerly of Samoa, was elected as the holder of the Evans' scholarship.

Mlle. Julie Deriaz, of Lausanne, was appointed for five years as a teacher of French in the Girls' Central School, Antananarivo, Madagascar; and, subject to her passing the usual examination, an offer of service was accepted from Miss Ruth Massey (daughter of Mr. S. Massey, of Manchester, a Director of the Society) as a medical missionary.

THE FOREIGN SECRETARIAT.*

THERE is one point of home administration to which I ought perhaps to refer. You have seen quite recently that the Directors have resolved upon dividing the supervision of the foreign fields of labour. Hitherto the whole of this work of supervision has devolved upon one person, the Foreign Secretary for the time being. From this time it will be undertaken by two. You will naturally ask—Why this change? In answer I would rather ask—Why was this change not made long ago? And I think if I could put you fully into possession of my knowledge and experience of the work involved, you would ask the same.

What has been our Foreign Office staff?—A secretary with three paid clerks.

And what the work?

To deal with the needs of the whole of the Society's foreign field, involving a complete and intimate knowledge of about 120 different stations in various parts of the world.

To correspond with some 260 missionaries, not only officially and formally in connection with this work, but personally and familiarly respecting their personal and family needs. In a sense, to be their spiritual adviser, both in times of prosperity and adversity, of depression and joy.

To attend all the meetings of the Board and its Committees, and to prepare all the work connected with such meetings, and then to carry out the resolutions of the Committees.

Not only so, but to be at the beck and call of every Director (town and country), ministers and laymen (male and female), answering all questions and giving all information, even if it is mail day.

In addition, the Foreign Secretary is expected to be on deputation work at any time and any place. And, generally, I may say the Foreign Secretary's work is to be at the service of any missionary, Director, or supporter of the Society whenever he may be called upon, reasonably or unreasonably. Now, please, let me put it to you, remembering the work: Have we, or have we not, been right in asking one man to undertake it? Would any commercial man have been so foolish as to attempt to place such a responsible and arduous work upon *one* official. If he had, would he not have been rightly charged, not only with foolishness, but with selfish thoughtlessness?

Once appreciate the facts, and the folly of expecting one man to conduct the whole work is apparent, and the wisdom of the course now taken will, I am sure, be immediately admitted and approved.

For myself, I can only say that I regret much it was not done earlier, and my only excuse is, that Mr. Thompson's prodigious

* From a speech at Eastbourne by Mr. A. J. Shepherd, one of the Trustees of the Society and the Chairman of the Finance Committee.

energy, and power of work, has obscured the position and blinded the eyes of the Directors to the actual facts. Perhaps I ought to add, however, in justice to the Directors, that it is they, not the Foreign Secretary, who have at last made the move. Mr. Thompson, in his zeal for the Society, would have still longer attempted the impossible, but, loyal as he always is, he has, now that their wishes have been expressed, cordially acquiesced therein. Let me also, in one word, remind you that, although by the Forward Movement some sixty additional missionaries have been added to the staff, the *personnel* of the Foreign Office has not been altered. This fact in itself would to my mind have been a sufficient justification for the charge we have made.

As to the Secretaries, Mr. Thompson is, of course, to be Senior, and Mr. Cousins Junior Foreign Secretary, the latter taking charge of the great fields of China and Madagascar.

We shall all hope and expect that, guided by the Holy Spirit, the work of the Foreign Secretaries will be even more effectually done in the future than in the past.

THE WARDLAW COLLEGE, BELLARY.

BY a typographical error, the illustration given on page 234 of our last issue, the matriculation class at this institution was confounded with the teaching staff. The group represented the former, not the latter, as stated.

In connection with the Wardlaw College, the subjoined will be read with interest.

Extracts from the *Indian Journal of Education* for April, 1898, edited by John Adam, Esq.; M.A., Ex-Principal, and R. S. Lepper, Esq., M.A., LL.B., Principal, Pachaiyappa's College:—

[EDITORIAL.]

"We are glad to see, from the last report of the Wardlaw College, that it continues to prosper steadily, and now numbers over 400 students. Its recent inspection report was very favourable, and its grants have now been paid in full. The College is a thorough-going missionary institution, and seems to be doing an excellent work among the native Christians of the ceded districts, as the amount of its direct religious teaching shows. Native Christians in this part of India do not, however, seem to have taken kindly to education, as for the last twelve years no native Christian has passed the matriculation from this College. This year, however, we are glad to see that the reproach has been wiped off."

The journal from which the above extract is made is the leading organ of its kind in India, and is in no sense anything more than a secular newspaper.

W. F. W. LESTER.

TESTIMONY TO THE WORK OF THE SOCIETY.*

BY PROFESSOR DAVID, OF SYDNEY.

I THANK you for giving me the opportunity of speaking upon this great and important question of missions, but I could have wished that it had fallen to some one more worthy and more capable of speaking upon it. I feel, however, that it is my duty, as far as in me lies, to tell you in a straightforward way my experience, when I was brought into close contact with the work of the London Missionary Society in the Pacific Islands. At the little coral atoll of Funafuti, where, with my wife and friends, I was for some months last year, I had an ample opportunity of judging of the results of the work done by this Society. This was the first missionary work with which I had been brought into close contact. I found, to begin with, that the natives were a thrifty and industrious people, planting new cocoanut palms wherever an old palm had withered, and were industrious in cultivating their banana plantations. This industry is not usually characteristic of the Polynesian people, and I soon learned that these habits of industry had been inculcated by the missionaries of the London Missionary Society, and that the industry and thrift were a direct result of their precepts. Then, again, education had followed the coming of the missionaries. We found that most of the natives could read and write, and were well versed in geography and arithmetic. Even children of from twelve to fourteen years of age could write a hand that would have done credit to many a European child, or to any child in the best schools in Australia. We also found that they had not only been educated, but had been taught the value of living godly and cleanly lives.

A GRAND OLD CHIEF.

Amongst the memories which we have brought back with us from this islet, one of the most enduring will, I think, be the memory of that native chieftain who came next to the king in authority, and who used to lead our expedition when we went about from islet to islet. This chieftain was a very noble man; and when he came with us he used to bring his Bible, which he kept wrapped up very carefully in a silk pocket handkerchief, and which every morning and every evening he took out in order to read a portion from it to his native friends, after which they would join together in singing a hymn with heartfelt and deep religious fervour. The majority of the natives at Funafuti are thoroughly godly and Christian men, leading good, simple, plain, manly, and moral lives, and this happy state of things I have satisfied myself from personal inspection is the direct result of the teaching of the agents of the London Missionary Society.

* Speech from the chair at the Annual Meeting of the New South Wales Auxiliary.

THE REV. F. E. LAWES, OF NIUÉ.

Again at a later date we had an opportunity of seeing something of the noble work which the Rev. F. E. Lawes has accomplished at the island of Niué, which used to be called Savage Island in Cook the navigator's time, on account of the savageness of its inhabitants. The people are now peaceful and industrious, living godly lives, and have built themselves fine churches, and very much improved their dwelling-houses; and in every way the island has prospered, owing to the work of the missionaries of this Society. When we reached Samoa, where we had friends—the Rev. W. E. and Mrs. Goward, and also Miss Ffrench—we were much struck with the success of the work, and can speak very highly of what the missionaries are doing in training native teachers for Samoa and other parts.

THE SOCIETY'S MOTTO.

I would like to say that I think the Society's motto a most excellent one. It is this: "My son! give me thine heart." They go out to the people, get to know them, learn their language, their faults and their virtues, become acquainted with their prejudices, and teach them the Christian religion; but also at the same time teach them to cherish all that is good and noble in their native religions. This is a most important point, and I think the Society has been most wise in the way it has acted with regard to native customs and native religions. Of course I can only speak of the area that I have seen, but here they have followed this principle, which has worked most admirably, because it is one of sympathy with the natives and confidence in them.

THE "JOHN WILLIAMS."

I should like to say just a word about the work of that noble gift of the children, the steamship *John Williams*. We had the pleasure of meeting Captain E. C. Hore, the famous African explorer, who is now the captain of the *John Williams*, from whom we experienced nothing but the greatest kindness, and of whom we have the pleasantest recollections. We also met the Rev. Wardlaw Thompson, a name which will be handed down with fond recollections in the annals of the London Missionary Society, and Mr. Crosfield, of Liverpool. There was also a party of castaways, men, women, and children, who had drifted out to sea some hundreds of miles in a large canoe, with scarcely anything in it, and who had kept themselves alive by catching rain-water and fish, and although several died, the survivors ultimately reached the shores of an island in the Ellice Group. Had this event happened some years before the missionaries arrived, these poor unfortunate people would have been eaten by the natives; but, thanks to the teaching of the London Missionary Society, the natives rushed out into the surf, pulled the canoe ashore, and treated the castaways in the most kindly manner, keeping them until the *John Williams* came round and took them on board to convey them to their homes. When travelling on the *John*

Williams we were very much impressed with the fine physique, manly bearing, and chivalrous behaviour of the native crew, who are chiefly Aitutakians.

A BRAVE CREW.

Some of you will possibly remember when the ship *Collaroi* went ashore some years ago not far north of Manly. The weather was very rough, and the ship was driven up on to the beach. No sailors could be found to take a boat in such a rough sea to carry a hawser to the *Collaroi* to assist her in getting off. It was found upon inquiry that the *John Williams* was in port, and someone said, "If anyone in Sydney can be found to do the work, it is the crew of the *John Williams*." The crew of the *John Williams* did undertake the work, and carried a hawser on board the steamer, and made it fast; but when they set to work to pull the *Collaroi* off, the hawser parted on account of the rough weather, so that, although these brave Aitutakians had been successful in carrying the hawser to the ship the work was a failure. One of the underwriters came to the captain, and said, "Here is a cheque for your brave sailors." The captain called them aft, telling them that the money was for them, and explained for what purpose, but they refused to take it, saying that if they had saved the ship then they would have taken it, but as they had not succeeded they would not take it, and he could not persuade the sailors to accept the money.

MEDICAL MISSIONS MUCH NEEDED.

I should like to say a few words on the subject which Dr. McFarlane will handle—viz., that of medical missions. When we were cruising around amongst the islands we were very much impressed with the need for medical missions. The islanders, from sheer ignorance, suffer from various terrible diseases, amongst others one called tona, which is nearly allied to leprosy. It is a terrible disease, communicated by clothing, or touching anyone who is infected with it. About 75 per cent. of the children, I suppose, get this disease, much as the children in our country get measles. It is a very serious thing, and often ends fatally, especially if adult people get it from children. They do not understand the meaning of carrying infection, and they are constantly changing about amongst themselves—they change paddles, change pipes, women even change their babies occasionally; and they are so much addicted to this system of barter and interchange that it is difficult to make them understand the danger of infection which arises from it.

PREACH WITH THE LANCET.

At one time it used to be said that men preached the Gospel with the sword, but the time has now come for the Gospel to be taught with the lancet instead of the sword. As no doubt Dr. McFarlane will tell you, the medical missionary can go about among native races where an ordinary missionary could not possibly go. These South Sea islanders, although very child-like in many ways, very

soon know whether a man is to be trusted, and at the same time they like to see some proof that what they are being told is true. They look for the performance of some work which will gain their confidence, and therefore a man or woman, having sound medical experience, could do an exceedingly good work amongst them, thus doing the work of the Great Physician.

SUPPORT THE MISSION.

In conclusion, I would like to say that I have the utmost confidence in asking you to support with your money, with your work, with your sympathy, and with your prayers the ends and aims of the London Missionary Society. I make this appeal on the ground that the work produces brave men and women, that it produces chivalrous men and women, and elevated men and women; and because I can testify from experience that it has produced men and women who have learned the lesson that we must love our enemies. I know from experience that the teachings of the Society have produced happy men and women, who are striving to live in harmony with creation and with the Creator. The result of the work of this Society has been that it has brought peace where before there was war, civilisation where before there was savagery, and morality where before there was immorality. I would therefore most sincerely and fervently appeal to you to support with your very best efforts the noble work that the Society is doing.—*The Australian Christian World.*

CORRESPONDENCE.

WATCHERS' BAND.

To the Editor of the CHRONICLE.

DEAR SIR,—We have just had our missionary anniversary. A number of missionaries have been with us, and at our missionary breakfast all pleaded most earnestly that the members of our churches would join the Watchers' Band.

It was stated that out of about twenty churches in our auxiliary only five had formed a Watchers' Band.

Surely after the touching appeal of our brethren, who one and all laid great stress upon the praying of friends at home, others will resolve to join us.

May I venture to suggest that one way of keeping the Watchers' Band steadily before our congregation, as well as specially reminding our members of their duty as Watchers, I have found, is to read out an announcement from the pulpit every Sunday along with the announcement of the weekly prayer meeting, something like the following:—
"The members of the Watchers' Band are reminded that the subject of prayer appointed for this week is 'India,' or 'China,' &c., as the case may be.

If the secretary of the Watchers' Band would write the intimation each week, and hand it into the vestry to the pastor, it would keep the Watchers' Band steadily before the people; and although all our church members might not see their way to join our Band, many might by this means at least join us in our subject of prayer.

Thinking this plan might be adopted by others, I venture to send you this communication.—Yours truly,

Leeds, Oct. 5th, 1898.

JOHN PEILL.

LONDON'S WORK FOR THE L.M.S.*

WE are here to represent about 250 churches with their 250 pastors, 250 schools, and, say, 200 "Endcavours," Guilds, and Bands, 1,500 deacons, and 50,000 church members. We represent the position they occupy towards heathenism; their interpretation of Christ's command to go and preach; the amount of their faith in His ultimate triumph. Are we content with the show we make, the effort we put forth, the zeal we have aroused?

It would seem that the Metropolitan Auxiliary's share in the work of the L.M.S. is about one-fifth—that is to say, after allowing for gifts from other churches, that London Congregationalism sends something less than fifty men and women into the world's harvest field. Does this satisfy London Congregationalists?

This Auxiliary was started not merely to take cognisance of such questions as these, but in the hope that it would secure some satisfactory solution of them. I am not doing the Auxiliary an injustice by suggesting that the questions may have been considered, but that the solution is not yet found. The permanent officers of the Society can best tell how far the Auxiliary has served any purpose of value, and it is true that, had it done no more than make to some degree more easy the splendid work of Mr. Hacker among the London churches, the Auxiliary would not have been useless. Its district meetings, in some cases, have stirred up local interest, and it has brought many of its delegates into active association with the quiet, unostentatious, but indomitable courage and perseverance of the Secretaries at headquarters, and so have served some ends. But it has still

ITS REAL WORK TO DO.

It has added but little to the Society's income, and this is and must be the true test of its work. Deducting Sunday-schools and C.E. subscriptions, the average of the Congregational Church members' contribution appears to be some few shillings a head. This cannot adequately indicate the churches' power, if it represents their present willingness to

* The substance of an address by Mr. J. H. Sabin, Chairman of the Metropolitan Auxiliary Council.

give; nor can anything less than a Watchers' Band for every church adequately indicate their power to pray.

I know we are looking for—even have faith—that a time of larger results is at hand. London *must* take up a share of the responsibilities of a great heritage. In Mr. Wardlaw Thompson's words, "there must be a considerable addition to the Society's present expenditure." It must be so. A missionary society must grow or die, and the Church—whether it be a Church such as the Bishop-Designate of Calcutta recently referred to, or a Church such as you and I represent—will decay if it does not reach out its hands afar to heathenism abroad as well as provide for the needs of heathenism at home. A Church's path in missions is an index of its faith in Christ. This is almost demonstrable by reference to individual cases. You may test it for yourselves. The missionary spirit is awake in other communions. The splendid efforts of the Established Church, the faith of the Baptist, the zeal of the Wesleyan societies, as evidenced in their recent autumnal gatherings, must be emulated in Christly rivalry by the supporters of the L.M.S.

We have been

PRACTICALLY STATIONARY.

What do we wait for? Is it for the crystallisation of this great congerie of disintegrated atoms into a great city worthy of a great past, a great name, and a great future? There are immense difficulties in dealing with mere spaces that seem to have neither local limitations nor names that have any meaning in them.

After a period of prosperity, during which our own annual national energies has exceeded the probable missionary expenditure of the whole world, we are, it is suggested, likely to see a time of restricted income and, perhaps, of increased taxation. If leanness of income produce restriction on luxuries and contrition of spirit, good may come; but if an increasing national income in which Congregationalists have had a share has not produced

PROPORTIONATE DEVOTION OF GIFTS,

what may possibly happen under other conditions? It behoves us to be prepared.

Our resources are not limited to one sphere. I have no mandate to the churches such as some of you pastors have, nor can I speak with the authority some of my fellow delegates possess, but I do appeal to all here to go to their churches—the pastors to infuse their deacons and their people with a faith that will cease to be anxious about the

"GENERAL EXPENSES"

—the cruse of oil and the barrel of meal, assured that these will not fail because the little cake is first baked for the missionary prophet; and the delegates to go to their constituents and to their pastors, if need be, to demand that they shall not be delegated as auditors to pinch and pare and prune, but as almoners of moneys freely given in the name of the

Lord; and if these appeals are not effective let us try what the Watchers' Band will do, and if you have one let its members pray more earnestly, and if you have none get one started forthwith. Herein lies a work that must tell. In spite of cold indifference and, perhaps, of opposition, a band of praying men and women will have their way. Let every lawful effort be made to get a Watchers' Band in every church in London, and in some mysterious way known only to Him whose is the silver and the gold the people will be moved to pour their gifts into the treasury while their treasury of love and faith and self-denial will be so full that they will be ready to cry out, "Hold, Lord. It is enough."

HIGH SCHOOL, COIMBATOOR.

THE new building for the London Mission High School was opened by the Hon. D. Duncan, Esq., M.A., D.Sc., LL D., Director of Public Instruction, on the evening of the 30th June. Long before the hour for performing the ceremony the spacious lecture-hall was packed and crowds thronged the verandah and compound. From the two flag-staffs over the northern and southern bays of the building the Union Jack and Mission flag were flying. At a quarter to 5 p.m. the students of the High School with their teachers marched down from the old building, headed by the local band, and, taking up a position on both sides of the carriage drive in the compound, formed a guard of honour for the Hon. Dr. Duncan, who arrived exactly at 5 o'clock. The Rev. A. W. Brough met Dr. Duncan at the central entrance, and conducted him to the platform. The Rev. M. Phillips, as Chairman of the South India District Committee, presided, and with him on the platform were the Revs. E. P. Rice, B.A., Secretary of the South India District Committee, and E. Hawker, B.A., L. C. Williams, Esq., B.A., Inspector of Schools, and the Rev. A. W. Brough. The Rev. A. A. Dignum, of Salem, was also present, and most of the Government officials of the station and the European and Indian gentlemen.

The proceedings were begun by the Rev. A. W. Brough reading a brief account of the school and a history of the building, after which, in the name of the Society, he presented Dr. Duncan with the key of the northern entrance and requested him therewith to open the building. After the ceremony had been performed, Dr. Duncan, with the others who were taking part in the function, returned to the platform, and, declaring the building open, he delivered an able and sympathetic address, in which he spoke of the pleasure he had in being present, and alluded to the excellent work done by the London Missionary Society, and its independent and self-reliant spirit. The Rev. E. P. Rice, B.A., offered the dedication prayer, and then followed dedication odes in Tamil and Sanscrit specially composed for the occasion and recited by the school pundits.

The Chairman, who had known the school since its infancy, when it was only of the primary vernacular grade, spoke of its steady development in the face of many difficulties, and expressed the hope that, under the improved conditions provided by the new building, it would accomplish still greater good and make still more rapid progress.

The Inspector of Schools, L. C. Williams, Esq., B.A., after congratulating the Society on possessing such a hand-

A. W. Brough, which was seconded on behalf of the native community by the Government Prosecutor, Balakrishna Iyer, Esq., B.A., B.L., and was supported in Tamil by S.P. Narasimmalu Naidu, Esq. After the Benediction had been pronounced, *pan supari*, flowers, and sweets were distributed to the audience, and the Europeans were conducted upstairs, where refreshments had been provided for them.

A. W. BROUGH.



THE HIGH SCHOOL, COIMBATOUR.

some and commodious school building, delivered an eloquent address on the advantages of education. He was followed by the Rev. E. Hawker, B.A., who spoke on the same subject.

As the Rev. S. J. Long was unable to be present, being detained in Madras on account of the illness of Mrs. Long, a vote of thanks to Dr. Duncau and the other visitors who had taken part in the ceremony was proposed by the Rev.

VALEDICTORY MEETINGS.

A DENSELY crowded and most enthusiastic valedictory meeting was held at Halifax on Wednesday evening, October 12th, in connection with the Congregational Union meetings in that town. The attendance was so large that an overflow meeting became necessary. As we go to press a similar meeting is about to take place in London. We reserve the report of these until our next issue, when we shall be in a position to publish the Rev. Arnold Thomas's address to the missionaries, also portraits of missionaries, &c.

OUR MISSIONARY DISTRICTS.

BELGAUM.

BY REV. JAMES SMITH.

NEARLY parallel to a very large portion of the western coast of the peninsula of India, and at a short distance from it, runs a range of mountains, the Western Ghauts. They have the appearance of mountains only as they are approached from the sea, and are generally little more than the edge of the elevated table-land of the peninsula which slopes gradually away to the eastern coast. Both Hindu mythology and geology indicate that this range once formed the coast line, and that the low ground between it and the shore has been won from the ocean.

In one of the many pretty valleys formed by the spurs of the Ghauts stands the town of Belgaum. The name means bamboo-town. Some of the public roads are still fringed with clumps of this graceful gigantic grass, and it abounds in the neighbouring jungles. Belgaum is about thirty miles in a direct line from the Ghauts, and fifty from the sea, with an elevation of about 2,200 ft. above sea level. This proximity to the mountains and the ocean, together with the altitude, makes Belgaum cool and healthy. It is well within range of the sea breezes which at the beginning of the hot season reach Belgaum in the afternoon and continue till midnight. As the hot season advances they blow earlier, stronger, and longer, till a few weeks before the periodic rains set in they blow all day and night. These breezes are most refreshing and invigorating. The nights when one cannot sleep for the heat are very few in Belgaum; and the punkah, which is such a prime necessary of life in India generally, is not required where the thermometer in the hottest part of the day in the hot season ranges from 86° to 90° in the house. The average maximum heat in the shade is 98·4°, the minimum 57·8°. The mean temperature is 77·7°. The most uncomfortable feature of the Belgaum climate is the heavy and often continuous rain from June till November, yet in this season we often have long spells of dry weather. The average annual rainfall is forty-eight inches, which nearly all comes in six months, and the bulk of it in three.

The fort of Belgaum was taken from Bajirao II., the last Peishwas, the overlords of the Maratha princes, by the British in 1818, and both from political and climatic reasons a military cantonment was at once established there. The garrison consists of a battalion of British infantry, a battery of artillery, and two battalions of Indian troops. The military headquarters are now on high ground to the west of the native town. The fort, on lower ground to the east of the town is garrisoned by a detachment of British troops. In addition to the military there is a small European civil community, nearly all Government officers and their families.

Belgaum and its suburbs, including the contiguous town of Shapore under native rule, has a population of between

50,000 and 60,000. The majority are Hindus of various castes. There is also a considerable Mohammedan community, who do not live on very good terms with their Hindu neighbours. At religious festivals fanaticism on both sides becomes so intense that Government has to take very strong measures to prevent rioting and even bloodshed.

There is also a Roman Catholic element in Belgaum. Some of these are Eurasians; but the larger proportion are pure natives from Goa, the Portuguese possession a few miles distant on the coast, so intimately associated with the name of Francis Xavier, "the Apostle of the East," whose embalmed body is preserved in Goa and shown to the public once a year, when miracles are said to be wrought by it. The Roman Catholics have a small convent and schools in Belgaum. There are several priests, both European and native, but they are never seen preaching to the heathen.

The Belgaum collectorate, corresponding to a very large English county, had, in 1891, a population of 1,013,261 distributed among 1,133 towns, villages, and hamlets. These figures do not include the population of towns and villages under native rule within the geographical boundaries of the collectorate, of which there are a considerable number.

Marathi is the language of the western portion of the district, and of some other portions under the rule of Maratha princes; but Kanarese is the prevailing language, being spoken by two-thirds of the population, and this is that in which the evangelistic work of our mission is carried on. In the town of Belgaum itself the Marathi element is rapidly increasing and the Kanarese decreasing; so that in all our vernacular schools there instruction is given in Marathi. In our out-stations Kanarese is the school language.

The mission was begun in 1820. It is the only one the L.M.S. has in the Bombay Presidency. Until the present year it has been the only Protestant mission in the district. Recently some other workers have settled in Belgaum, and intend to devote themselves to the Marathi-speaking section of the population. At present we have a staff of three European missionaries and ten native preachers. We have no lady missionary, so that work among the women and girls has not been carried on very vigorously. Three Bible-women are employed in visiting the women in their homes and in giving Scripture teaching in the girls' schools. Their numbers should be increased, and they sadly need the superintendence, sympathy, and stimulus of a lady missionary. Missionaries' wives do what they can to help them, but they cannot give the regular and continuous attention to this work which is so necessary to make it thoroughly efficient.

The whole of the South Maratha country in which Belgaum is situated has been found, by missionaries of all societies labouring in it, to be an exceedingly difficult field. It does not contain such large communities of outcastes as Travancore and the Telugu country, where such encouraging numbers of these people have been gathered by our mis-

sionaries into Christian congregations. Caste Hindus form the bulk of the population; our converts have been almost exclusively from them, and they form our audiences. They are far more difficult to win than the outcastes.

On the transference of Mr. Haines from Bellary to Belgaum, about six years ago, the district, for purposes of evangelisation, was divided between him and Mr. Hawker. Previously to that Mr. Hawker, with his assistants, travelled as widely as practicable, but their small numbers did not permit of their reaching all parts.

Naturally the more important and more accessible places were visited, and the others left. However, Mr. Hawker some years ago determined that the Gospel should be preached once at least in every town, village, and hamlet of the Kanarese portion of the collectorate. And it was done, though it took him and his assistants five years to accomplish it. Their work among the wild hill and jungle tribes on that occasion was of a very interesting character.

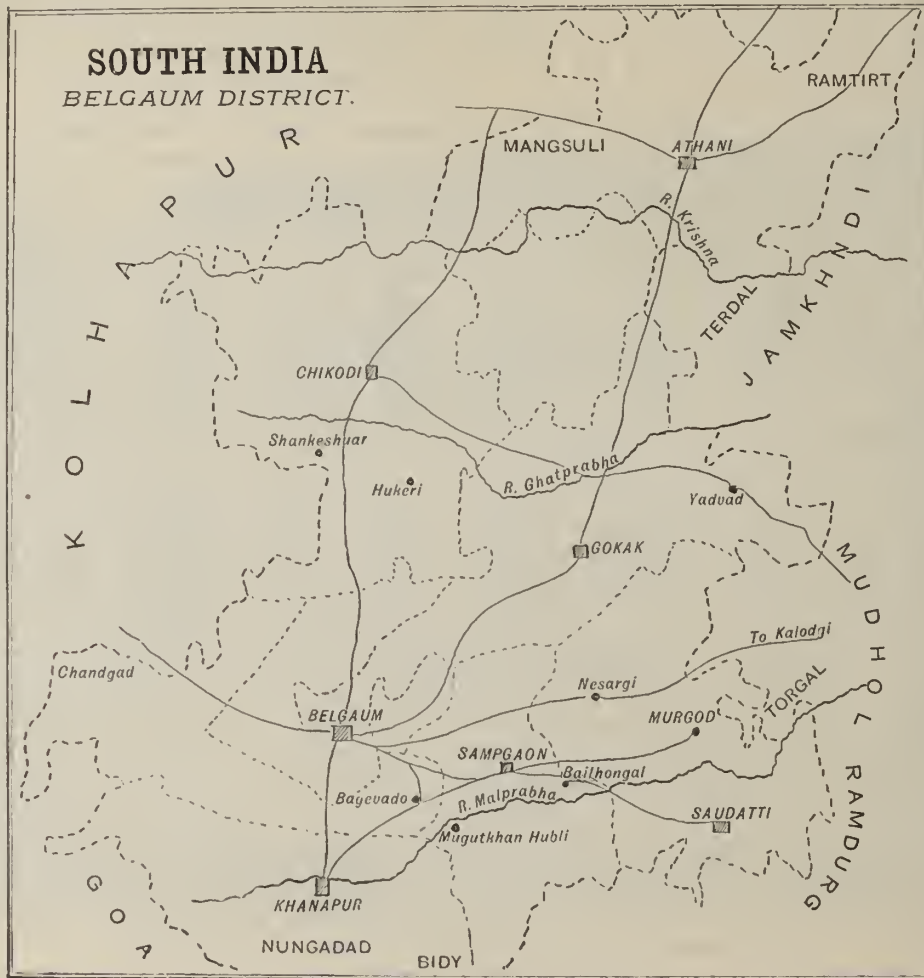
Colportage is a very valuable mission agency. We have had three men employed in selling Scripture portions and tracts, sending these silent messengers of the Cross where the living voice of the preacher is seldom or never heard.

My own work for years have been chiefly educational. I have had under my care a large High School in which, when

I left Belgaum in 1897, there were about 450 lads and young men studying to pass the Matriculation and Final School Examinations of the Bombay University. When this school was begun in 1832 there was, with the exception of the Free Church School in Bombay, no other English teaching institution in the Bombay Presidency. After the Mutiny a Government school was established in Belgaum; but we did not, therefore, relinquish that branch of our work. We felt we ought to continue to take part in moulding the character and forming the opinions of the youth who by superiority of social position and education would have the greatest influence on the coming generation. We could not abandon them to the non-religious, non-moral Government education, which, in effect, is too often anti-Christian. In our school regular Christian instruction is given, and moral influence exerted, which, where it does not lead to conversion,

often destroys prejudice, and makes our pupils better members of society than they would otherwise be.

The following extract from an address presented by the masters and pupils of the school to Mr. Massey, one of the Directors, who visited Belgaum while making a tour of our Indian mission stations last year, will show the appreciation in which the school is held by those for whose benefit it is maintained.



My own work for years have been chiefly educational. I have had under my care a large High School in which, when

"We, the undersigned, teachers and students of the London Mission High School, Belgaum, beg to offer you our heartiest greetings on the occasion of your arrival in our midst, and to accord you a sincere and joyful welcome, as ex-Chairman and a Director of the London Missionary Society, to whose Christian benevolence and charity the establishment of this institution is due. Though the majority of us do not profess that creed which it is the ultimate object of your mission to propagate in this land, yet we can all unanimously appreciate and admire the labour of love and self-sacrifice of the noble band of pious men and women of your country, who out of pure Christian love and good-will have been endeavouring to place before us the highest ideals of duty, moral purity, and righteousness, by establishing missionary educational institutions, which serve as excellent media for imparting mental, physical, and spiritual instruction to the youth of this country. It will be cheering to you to know that this school is one of the foremost in the Bombay Presidency with regard to the excellence and efficiency of the instruction given in it, as shown by the brilliant results achieved by our students, year after year, in the University Examinations. It will doubtless be a source of further satisfaction to you to be informed that there are a great many men employed in various walks of life in and about this district, several of them holding positions of trust and influence, and shining as honourable members of society, who were once students in this school, and who, having been influenced in no small measure by the wholesome moral and spiritual instruction given here, have always maintained a very friendly attitude towards missionaries, and the cause of this institution."

The plague appeared in Belgaum last year and committed great ravages. At the beginning of the hot season it seemed to be stamped out by the vigorous measures adopted by the authorities, but in August it reappeared with greater virulence than before. It has wrought fearful havoc throughout the South Maratha country. My latest news from Belgaum was that thirty had died there in one day; while in the town of Hubli, with 80,000 people, 200 a day were dying; and in a small town near Belgaum 800 had already died out of a total population of 4,000. No abatement is expected till next February, but rather an increase as the cool season approaches; for the statistics of the two years it has been in India show the maximum mortality to be reached at that time. The effect of this visitation upon our Mission has been most disastrous. Several of our Christian people have fallen victims to it; our schools have been closed, and our evangelistic work seriously interfered with.

THE half-yearly meeting of the Young Women's Missionary Band will be held on Friday, November 25th. Miss Schultze, of Papauta, has kindly promised to speak, and a good attendance of the members and friends is hoped for.

FROM THE SECRETARY OF THE WATCHERS' BAND.

THERE was a large gathering at the Watchers' Band meeting at Halifax, on October 11th. Dr. Horton, who presided, spoke of the help and inspiration the Band had been to him. It had enabled a great many of us also, he said, to realise for the first time why Christ put in the foremost place of the Lord's Prayer the petition "Thy Kingdom come." It had given to his own personal prayer what he would call a landscape—that the petition for the coming of Christ's Kingdom was, as it were, the landscape, and all the personal desires and prayers for the individual missionary or mission took their places as incidents in the foreground of that magnificent and inspired conception.

OUR Foreign Secretary spoke of the urgent need for prayer for the workers abroad, illustrating that need by reference to letters he had just received from some discouraged, disillusioned missionaries who were in the midst of depressing and difficult conditions. Miss Schultze gave a touching and simple account of her work among the Samoan girls; especially dwelling on the influence and help their Watchers' Band had been. Professor Armitage made a very impressive and inspiring speech, and reminded us that it was probably owing to the earnest prayers of Watchers that Mr. Thompson and Mr. Evan Spicer had been able to arrange matters in Madagascar, when all appeared dark and hopeless. Altogether, I think, we had a very helpful and beautiful meeting, and I trust one of the results will be the formation of branches in Halifax; for, so far, none exist there.

It is suggested that secretaries might sometimes find it useful to have letters from missionaries in the field for reading at Watchers' Band meetings or for lending to members. We should be grateful if any of our missionary friends will occasionally write letters suitable for this purpose, and if they will send them direct to Miss Curwen, Enfield House, Windmill Hill, Hampstead, London, she will kindly have them copied and distributed to secretaries who may apply to her.

A REGISTER FOR SECRETARIES is now ready for entering the numbers, names, addresses, &c., of branch members. This may be had on application, price 1d. A full report of the recent Conference has been printed and sent to each secretary. A second copy can be procured if desired. A three-fold leaflet card has been prepared for free distribution, setting forth the object of the Watchers' Band and the subjects for prayer in a very simple way. These will be sent to any secretary who applies stating the number required.

NEW BANDS.

Town.	Church.	Secretary.
Kelvedon	—	Miss Teresa Orst.
High Barnet	—	Miss Ashton (<i>pro tem.</i>).
Shepherd's Bush	Oaklands ...	(Not yet appointed).
Wigan	St. Paul's ...	Miss K. Laycock.
Skipton	—	Mr. A. Clifford.
Birmingham	Stoney Lane	Mrs. R. M. Short.
Newcastle-under-Lyme ...	—	Miss A. Wood.
Pateley Bridge	—	Mr. W. H. Fife.
Stanstead Abbots	—	Miss H. C. Hawker.

JESSIE M. BALGARNIE.

WORK AT THE L.M.S. HOSPITAL, TIENTSIN, DURING 1897.

NO report of the hospital would be complete without a reference to Mackenzie and Roberts, with whose names it will always be associated. One cannot but think of what these men did for China, and how humbly

The year has not been without its ups and downs. The kidnapping scare during the summer months considerably affected our attendance at the dispensary; it fell one day to about half, for some unknown reason, and it was not till a few days later that we got news of the impending disturbance.

The work is carried on as formerly, and we endeavour

MR. CHÊN YUEH NAN.

MR. CHIOU.

MR. HSÛ.

MR. JÊN.



MR. CHÊN HAO JAN.

DR. G. P. SMITH.

MR. FAN.

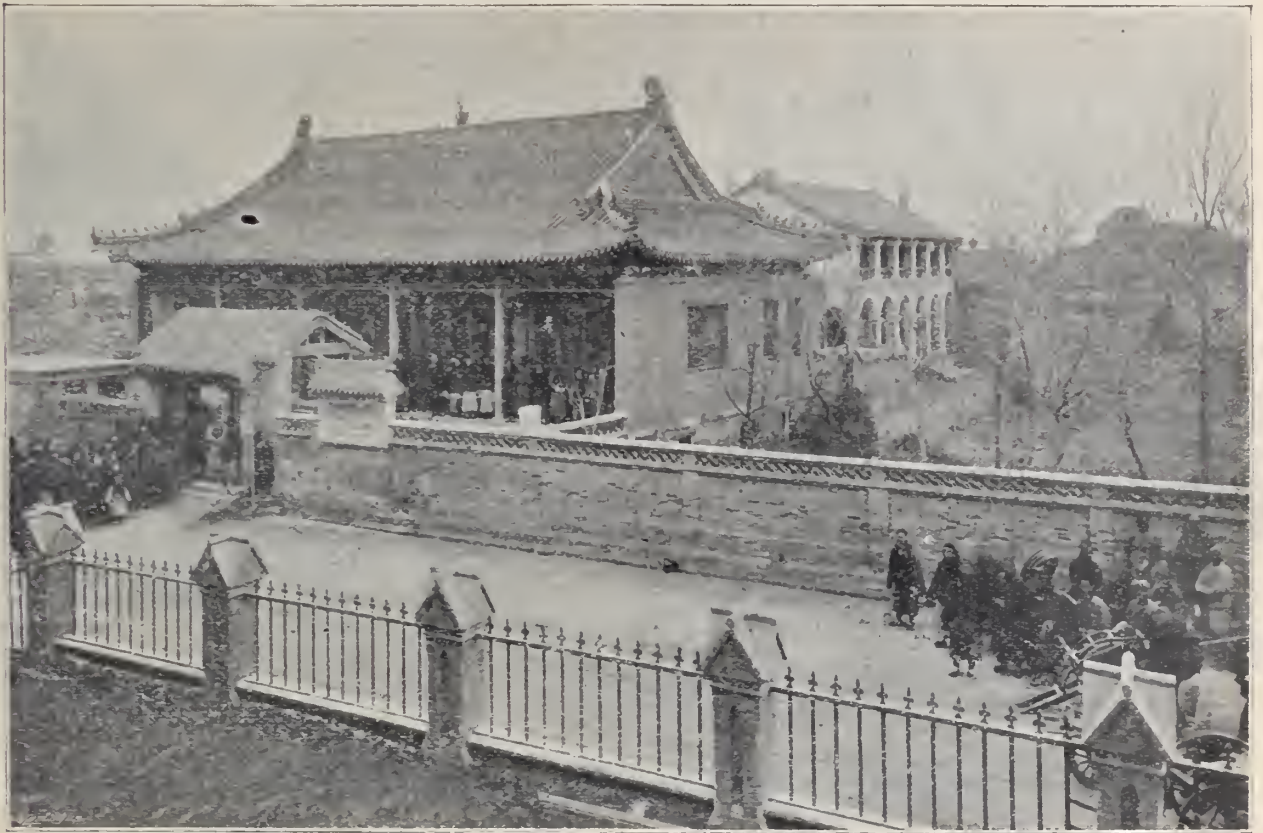
THE HOSPITAL STAFF.

and well they did it. Their lives seemed all too short; cut off in the prime of manhood and at a time when it seemed that they could be least spared; but no one would ever dare to say that their lives were spent in vain. Their memory lives on, and nothing is more touching than to have heard their names mentioned from time to time in tones of gratitude and esteem.

to do nothing without prayer; we pray before we see the out-patients, and then first tell them about Jesus the Saviour of sinners. In the wards, too, the day begins with prayers; it is time well spent. We have sometimes knelt in the operating room before an operation, and again after, to thank God for the successful issue. We believe in praying and working, and God does bless the

means used. The truth which we try from day to day to impress upon the patients is that there is an omnipresent, all-powerful God and Saviour and Holy Spirit, who can and will hear our prayers. We do our best to cure these poor people of their bodily ailments, but we also long more and more to see that they also receive the highest, the best that any man can receive—salvation from sin, not only hereafter but now. Nothing is more striking in this work than to find that a man, for the first time, has a conviction of sin. Ask a patient on his

Old Fan was ill for a time, and his friends went so far as to prepare his grave-clothes, but he got better, and is now again busily engaged selling books to the out-patients. He never seems to tire of telling, in his simple way, the story of the Cross; his one book is his Bible. It is now more than thirty years since he first trusted and began to follow Christ, and very beautiful is the testimony which he bears from day to day, by his godly, consistent life. His sales to the out-patients for the year were 6,575 portions of Scripture—Gospels,



L M S. HOSPITAL, TIENTSIN.

arrival if he has any sin, he almost invariably says "No." Ask him the same question after he has listened to the Gospel for a time, he nearly always says "Yes"; or, as they put it, "I knew this only since I came into this hospital"; and is this not the first step to getting right with God? During the year eighty-four in-patients entered their names as inquirers, and of these forty-four were baptized. Amongst the out-patients four were baptized.

3,400 Catechisms, and 1,000 Christian calendars. We have to thank Mr. Evans, of the British and Foreign Bible Society, and Mr. Annand, of the National Bible Society of Scotland, for supplying us with these portions of Scripture free of charge.

The text for the day is always chosen after a little prayer-meeting in the consulting-room, and whichever Gospel this happens to be in is sold for that day. We cannot hope that they will all remember what they

have heard, but it will be a satisfaction if, on their return home, they read God's Word for themselves. Who knows the possible results of this work? Far and near into many a home has the Word of God been carried, and will be there as a witness of our faith.

The work in the city dispensary met with a good many interruptions, as the premises had to be rebuilt. We hope that in the coming year there will be an increasing attendance. Mrs. Hart has again published a most

living in an inn in his native town of Ch'ing Hsien, and lost no opportunity of telling others of the Saviour whom he now loved and served. His friends became anxious for his safety, and they advised that he should return to Tientsin. On the day of his leaving, an old woman, who in former days had shown him many kindnesses, fell into a fainting fit on account of the extreme heat of the day. In seeing Chia off she had carried his box a few paces, and her illness was now ascribed to this;



THE MACKENZIE WARD.

interesting report of her dispensary and other work at the chapel, "West of the Drum Tower." "During the year," she writes, "there have been four baptisms which are directly the fruit of the dispensary work, and of these, three who were women asked that their children also might be baptized with them."

Chia Yuan-chên, one of our former baptized patients, nearly fell a victim to the kidnapping scare. He was

by some mysterious process the foreign medicine which he had in his box had got into her body. Chia was made to return from his boat, and not long after was seized by some Yamên runners, who were accompanied by Mr. Shao San, a writer from the Yamên, who is known as a bitter persecutor of the Christians. They there and then beat poor Chia, and their leader ordered the people to dig a pit and bury him alive in it, but owing to the kindly

interference of one of the citizens he was saved. He was now cast into prison, handcuffed, and with a chain round his neck. Mr. Shao gave orders that no food was to be given him; anyone doing so was threatened with the same fate. In this filthy dungeon, shut up with five thieves, with no possibility of getting anything to eat, he prayed to his Saviour, and even there did not lose heart. He had been two days without food, and as he was praying during the night, the thieves, who happened to be Mohammedans, heard him. They said, "You pray to the same Supreme Being to whom we pray," and they became interested in him, with the result that they decided each to give him a portion of their scanty allowance of food. The magistrate had gone to Pao-tung-fu and would not return for seven days. As soon as he came he was informed that they had caught a kidnapper, and Chia was, without delay, brought up for examination. The old woman and her son, prompted by the Yamén writer, appeared to give evidence against him. The magistrate said, "If this charge is proved I will have you decapitated." Chia, in pleading for himself, said, "If I have done anything wrong in the sight of God you may decapitate me, but if not, why was I, a law-abiding citizen, beaten?" Chia's medicines, which he got from us on leaving, were produced. The magistrate ordered Chia to swallow some of the cough pills, and also drink some of the potass iodide mixture, while he ordered one of the lictors to rub the blue ointment between his hands. The latter afterwards held up his hands besmeared with ointment, and said, "I feel all right. I feel nothing." The magistrate also saw that Chia did not swoon away, and thus he was convinced of his innocence. After telling the old woman that she was mistaken, and that her fainting fit was caused by the heat of the day, he ordered her to leave. Thus poor Chia's life was saved.

The following is just one of the many proofs that a true acceptance of and belief in Christ does make a man a better man than he was before; if not, there is surely some unreality somewhere. Wu Mêng-chan was suffering from exfoliating necrosis of the tibia. The operation did well, and he was able to return home. While in hospital he took a deep interest in the Gospel of Christ, believed, and was after a time baptized. He seemed very sincere. Since there was a constitutional taint in his case, the bone again broke down and he returned to us. It was pleasing to find him as earnest as before. It seems that when he went home his wife could not make out what had come over him. Formerly he was a bad, cantankerous

man, and was always cursing her, and now he was kind and loving; and then he told her how he had become a follower of Christ. May we not hope that this is just one of many instances where homes are made brighter and happier?

 STATISTICS.

<i>Dispensary</i> —	1897.	1896.
Number of out-patients treated ...	6,588 ...	7,342
Number of visits by the out-patients...	15,510 ...	16,616

Hospital—

Number of in-door patients	399 ...	420
--------------------------------	-----	---------	-----

G. P. SMITH.

 THE DEATH OF KING MALIETOA.

WE deeply regret to report the death of Malietoa Laupepa, King of Samoa, on August 22nd, at Mulinuu, the Samoan capital and seat of Government. It is an interesting and impressive coincidence that the king passed away on the anniversary of the day when his grandfather, Malietoa Vainupo (baptized Tavita), first met Williams and Barff at the ancestral home of the Malietoas at Sapapalii, and received the teachers whom those first missionaries brought to Samoa sixty-eight years ago.

The late king died in the faith and hope of a Christian, and in the fellowship of the Church to which, during all the vicissitudes of a troubled life, he was attached.

Obituary notices of the king have mentioned that he was born in 1841, but that must be an error, for in 1847 he was received as a boy boarder into the Malua Institution. In 1853, Dr. Turner noted in the records of the church that he "conversed" with the youth. He left the Institution in 1856, and his tutor (Dr. Turner) recommended him to help his father, at that time a teacher in school work.

The title of Malietoa was conferred upon Laupepa in 1864, and with that event began his eventful career in Samoan political life. He was proclaimed king in 1869. There was a rival claimant for the throne, and war ensued.

The most pathetic entry in the Malua Institution Register is the record, in exactly parallel columns on the same page of the Register, of the deaths of two former students of the Institution. The following is an exact copy of the entry, and is a pathetic comment on the tragic element in civil war:—

1869, March 28. Killed in battle at Apia. Fought on the side of Pe'a.	1869, March 28. Killed in battle at Apia and buried there. Fought on the side of Laupepa.
---	---

Laupepa was subsequently anointed king or co-ruler with Pulepule at Mulinuu in 1873, and in 1875 was proclaimed sole King of Samoa. The story of the succeeding years cannot be given here. They were full of trouble for Samoa. Now that their leader has gone, the Samoans remember

how often and how persistently Malietoa Laupepa strove to make peace between hostile factions.

To prevent bloodshed he retired into private life and allowed his uncle, Malietoa Talavou, to occupy the throne. He was quickly recalled to the Capital, but refused to assume the dignity of supreme ruler until the death of his uncle. Again, to use his own words in his farewell letter to his people in September, 1887, he "delivered up his body" in voluntary surrender to the German Government "in order that the blood of Samoa may not again be spilt for me." He was exiled for two years, when the exigencies of the time and the express wishes of the Treaty Powers compelled him to resume the position he had abdicated.

As his chaplain and much beloved friend, Pastor Jeremia, in an eloquent tribute paid to the memory of the late king, said at the grave: "For thirty-four years this great chieftain has been striving to promote the good of his people, and to do this has not shrunk from great sacrifices on their behalf. It is a very rough road our king has had to travel."

The king was buried at Mulinuu with Samoan royal and military honours on August 24th. In accordance with the well-known sentiments of the late king, many Samoan customs were modified, and a truly Christian burial was performed. The arrangements were most complete and orderly, and entirely consonant with the character of one who will always be remembered as a simple, sincere, self-sacrificing Christian man.

The Rev. J. Marriott (chairman of the District Committee) conducted the service. The pastors of the Apia district were present, and opened the service at the grave by singing the Samoan translation of the hymn, "When this passing world is done," &c. The Rev. J. E. Newell and Pastor Jeremia gave addresses at the grave.

Other missionaries of the Society who were present were the Revs. A. B. Wookey, B.A., and W. Hockett, and Miss Ffrench. The latter was accompanied by Miss Forth, who is also attached to the Missiou in Apia. Amongst the very large company at the funeral were the Consuls of the three Treaty Powers, the Foreign and Native Officials of the Government, the captains and officers of H.M.S. *Ringdove* and H.I.G.M.S. *Bussard*, and most of the foreign and native residents of Apia and neighbourhood.

The late king had a high regard for all the missionaries of the Society; for the late Dr. Turner he had great esteem and affection. During all the months of his last illness the king used much and valued above other books almost the last book Dr. Turner had prepared for the people—viz., the "Visitors' Book of Texts: a Manual for Sick Visitors," which is much appreciated. The writer frequently called upon the king during his last illness, and always found the "Visitors' Book of Texts" in a position which showed it was frequently used. The Psalms, which had been the king's strength and stay in his African exile, were the solace and comfort of his last days. He died with the words of the Great Shepherd Psalm on his lips: "Thou art with me."
J. E. NEWELL.

A FAMOUS HINDU SHRINE.

BY REV. NUNDO LAL DOSS, CALCUTTA.

DEOGHAR, as the name (house of the deity) implies, is a sacred place—a place of pilgrimage to the Hindus. With an elevation of about one thousand feet from the level of the sea, and with a dry climate free from the malaria of Lower Bengal, it is also a resort for the health-seeker. The place being only 205 miles from Calcutta by rail, many go there in quest of health and rest, whether they care for its sanctity or not. It was with this object that I paid a visit to it in December last. It forms a part of the Sonthal Pergannas, but there is scarcely any Sonthal to be seen in the town, or any Southali word to be heard spoken by anyone. The place is situated on the borderland between Bengal proper and Behar, and the dialect spoken there is a mixture of Bengali and Hindi, pronounced with a peculiar accent. The people, too, in appearance look neither like the genuine Bengali nor like the Behari.

The town of Deoghar is the headquarters of a sub-magistrate, who discharges the double function of judge and magistrate within his limited territory. Situated on an elevation in the centre of a gently undulatory ground, the town and its surrounding places present a pleasant view to the spectator who, perched on an elevated point, can command a view of miles and miles of cultivated fields, looking green, as they did in December, with the growing wheat or peas, or yellow with the mustard in flower. The whole is skirted with isolated high hills in the distance, every one of which has some spot or other which the imagination or the superstition of the Hindu has clothed with sanctity. One of them in particular, Topoban by name, is held in greater sanctity than the rest—perhaps from its comparative nearness (eight miles) to the town or greater sombreness of its appearance. It is often visited by the residents of the town for picnic as well as for pilgrimage, or for a day's outing and rough drive on the badly-metalled road leading to it. The town is outskirted on one side by a low jungle of Sal wood, but on the three other sides it has open ground on which are to be seen a large number of neat little whitewashed houses with spacious compounds. These are quite in contrast with the ill-ventilated houses of the old town, built in close contiguity with each other, and indicating that they are built by men with quite different tastes. They are built by native gentlemen from Calcutta and other parts of Bengal, who look upon the place as a sanatorium for recruiting health or enjoying rest during holidays. This part of the town is known by an English name, Carstairs Town, after a Deputy Commissioner who presided over the destinies of the residents some years back. This town is laid out on a plan, with good broad roads intersecting each other at right angles, and is very different from the old town with its narrow, dingy lanes.

The chief attraction to Deoghar is the shrine of Baid-

yanath, a temple erected to the worship of Mohadeo, one of the great Hindu triunity. It is said to contain one of the twelve oldest "Lingams" in all India, and the shrine is as sacred as that of Bishweshwar in Benares, which also is dedicated to the worship of Siva. People from all parts of North India and the Central Provinces flock to Deoghar to pay their homage to Baidyanath. There are special seasons of pilgrimage, but a day does not pass without its hundreds of worshippers being presented to Baidyanath from different parts of Bengal, Behar, and Orissa. I was the guest of an old pupil of mine, who had come here with his family for a change like me. He, although a professed Hindu, made no distinction with me, I am glad to say, at the time of taking meals, but sat side by side with me even in the inner apartment of his house, and we took our meals together. His house was on the main road of the town leading to the temple, and I could see hundreds of people going along in the direction of the temple every day. The poorer pilgrims, with bundles on their backs and staff in hand, wended their way towards the temple, escorted by clamouring priests. They repeated some poetry as they went along, the words of which I could not altogether catch, but they meant to declare the praises of Baidyanath and the merits of the pilgrimage. I could catch the words "Baba ho, Baba ho," which meant "O Father, O Father," and served as a chorus at the end of each verse they repeated, and were apparently addressed to Baidyanath. They also descanted on the merits of the pilgrimage when they referred with exultation to the cuts with the cane which they received at the temple door, when the priests made a free use of the cane in order to disperse the crowd and make room for some wealthier visitor to have a look at the deity.

There are five hundred families of priests residing in the town, and they are the most well-to-do among all the residents. These men actually infest the streets at all hours of the day, and pounce upon any pilgrim that they may come across. They go to the railway station to meet every incoming train, whether it be by night or day, and escort any pilgrim they meet with to their own homes. Armed with their old records they wait for the train, and ask every passenger whether he intends to visit the temple or not. On learning their names and the places they come from, they generally claim them as descendants of former visitors whose names and places of residence are registered in their books, which contain genealogical tables of former visitors of any note or respectability. On my arrival at the station I, too, was accosted by some of these priests, but they soon found I was quite a different commodity from what they are generally accustomed to meet. Taking them home, they give them shelter for as long as they may like to stay in the town, for which they do not charge them anything; but they more than make up for all this in the offerings they make the pilgrims present at the shrine.

The devotions of the pilgrims are commenced with a

plunge and ablution in a large tank close by the temple, held very sacred, as I will tell farther on. There are flights of steps on two sides of this tank, which is called Siva Ganga by name, down which hundreds of people are to be seen advancing at all hours of the morning and forenoon to get into sacred waters for purification and bath. Leaving the tank, they proceed to the temple to offer their devotions and presents, which latter differ in different people according to their means and ability. On the day of my arrival at Deoghar a rich merchant had come to pay his devotions to Baidyanath out of gratitude for the gift of a son and heir. Neither he nor his two brothers had any children. They vowed to make a good present to Baidyanath if he blessed any of them with children. In course of time one of the brothers was blessed with a son, and he came with a retinue of one hundred and fifty persons to return thanks to Baidyanath. Along with the customary offerings he made also a present of 5,000 rupees and an elephant to the chief priest. Of course, all these were formally presented to the idol; but, in fact, they were pocketed by the priest.

There are drummers in waiting on the approaches to the temple, and well-to-do pilgrims are ushered into the temple precincts with the beat of the drum, and drummed out of it again after their devotions are finished, for which the poor drummer is paid a few coppers. On my morning and afternoon walks I could with difficulty restrain these poor fellows from drumming me in or out of the town. They often mistook me for a pilgrim.

What there was inside the temple I cannot very well describe, as I never saw it with my own eyes. The fact of my being a Christian prevented me from going to the temple, for I knew that my presence there would defile the temple, however great might have been the sanctity of it. I might have gone there undetected, but my sense of propriety prevented me; while, on the other hand, if they found me out trespassing on the sacred premises, there would have been very little chance of my coming out of it without a fractured skull or broken limb, if ever I came alive out of it. There is a cluster of twenty-two temples situated in a large quadrangle surrounded by shops or priestly habiliments. In the centre stands the chief temple—viz., that of Baidyanath, which is larger than the rest. The idea of a Hindu temple generally produces a wrong impression in the mind of a European who has not seen it. It is not a large hall like a Christian church in which hundreds of people can be congregated together, but is a small building with a turret, steeple, or a dome on the top of it to indicate that it is not a house for ordinary habitation. The idol is placed inside, and worshippers simply have a look at it from the door and offer their presents through the priests. On special occasions, when there is a large rush of worshippers, they assemble in the courtyard and wait their turn to have a look at the idol from the door of the temple. Inside the temple of Baidyanath there is a large piece of black stone, about six feet

in girth, placed on a golden pedestal. In the centre of this stone there is fixed upright another piece of the same material about two feet in height and six inches in diameter, on the top of which is drilled a little hole six inches deep and about two inches wide. This stone represents the idol Baidyanath. Among other things that are offered to the idol there is water of the Ganges brought from five points of its course where it unites with other sacred streams or with the sea, as it does at Allahabad, Tribeni, or Ganga Sagor. As very few pilgrims can bring these waters for themselves, the priests pretend to keep a supply of them, which they sell to the pilgrims. The price of a quarter-ounce phial is about sixpence. The pilgrims pour this water into the hole on the top of the stone idol.

I will now relate the tradition current as to the source of the sacredness of the shrine of Baidyanath. In the war between Ram and Ravan, the ten-headed and twenty-armed king of Ceylon, the subject of the great Hindu epic *Ramayan*, when the latter found his case hopeless, he went to Kylas, one of the supposed peaks of the Himalaya, the favourite residence of Siva or Mohadeba. By entreaty and prayer he gained his favour, and Siva agreed to go to Ceylon to fight for Ravan, but on one condition—viz., that Ravan must carry him on his shoulders all the way from Kylas to Ceylon, and that if he ever put him down on the ground he would not go any further, but would remain where he should be put down. The gods in heaven were awfully frightened at this compact between Siva and Ravan, for however much they might wish the ruin of the latter, they were sure of his victory if Siva fought for him. They devised means to discomfit Ravan in his plans. Brahma, the chief god, took the shape of an old Brahmin, and walked along the road Ravan was to pass. Barun, the god of water, entered the belly of Ravan, and began to exert pressure on his inner parts with his load of waters. Being pressed hard, he sought relief, but he dared not put Siva down on the ground. He happened to meet Brahma in the disguise of an old Brahmin, and asked him to take Siva for a minute or two on his shoulders. The old Brahmin consented, but for two minutes only and no more, after the expiry of which, he said, he would put down Siva on the ground, if Ravan did not come back in time. What result followed we can easily imagine. A ceaseless stream issued out of Ravan's body, and it took him much longer time than he had anticipated. On his return he found the old Brahmin gone, and Siva lying on the ground. According to his word, Siva declined to go any further with Ravan, and, when all entreaty and persuasion failed, Ravan gave a push to Siva by placing his right thumb on his head and saying: "Then remain here." The hollow made in the ground by the pushing of Siva's body formed the sacred tank of Siva Ganga, and the mark of the thumb on Siva's head is to be seen in the hole on the top of the stone idol in the temple of Baidyanath, the stone being removed sometime after the event and located in the

temple close by the tank. What lies would not the Hindus believe about their gods? They will tolerate any amount of wickedness, deception, or immorality in their conduct.

Before leaving Deoghar, I must not omit to mention the one bright spot in it. It is the mission station, which is situated at one end of the town. I do not know the name of the missionary body which it is connected with. It is conducted by three lady missionaries, of whom Miss Adams, a venerable old lady, is the chief. I felt inclined to call her the lady prioress of this mission of Protestant nuns, if I may so call them. They have practically taken to a monastic life. They have relinquished the world for the sake of Christ, and have taken to this secluded life among country folk, where they are quite cut off from all Europeans, they being the only English residents of the place. Miss Adams has been there for several years, and carried on the work singlehanded. Only recently she has been joined by her two younger companions. She carried the Gospel message to people in and out of Deoghar. The outlying districts she visits by means of her gipsy waggon—her house and conveyance when she goes out on her missionary tours. These ladies have been able to gather a native Christian church of about two dozen souls all told, two or three of whom are now employed as preachers of the Gospel. They have also planted a leper colony of about a dozen and a half persons on a hillside about two miles from the town. It is pleasant to see the joyous faces of these miserable creatures when they sing of Christ.

ON Monday evening, October 3rd, an inspiring meeting of ministers and delegates of the London churches affiliated with the Society was held at the Mission House, being the Seventh Autumnal Meeting of the Metropolitan Auxiliary Council of the Society. After prayer and formal business, Mr. J. H. Sabin, president for the year, delivered a stirring address,* and then introduced the Rev. C. Jukes, of Madagascar, who is taking up for the time the special work amongst London churches and Sunday-schools previously carried on by the Rev. I. H. Hacker, of Travancore. Mr. Jukes briefly responded, and related a few pathetic incidents of the recent persecution in Madagascar. Taking advantage of the fact that the meetings of the Board were held a week earlier than usual, arrangements had been made for the presence at the meeting of Mr. F. H. Hawkins, LL.B., of Wrexham, chairman of the Board for the present year, and of the Rev. George Gladstone, of Glasgow, a representative of Scotch Congregationalism; and by these two gentlemen were delivered most excellent addresses, the former dealing with organisation, and full of practical suggestions, acquired partly through knowledge of London church life in the past, and subsequently of personal work undertaken on behalf of the Society in North Wales; and the latter, with great eloquence and force, speaking on the underlying principles and motives of all missionary work, and skilfully introducing into his speech various current objections and effectively replying to them. Notice was given of the week of special prayer, thanksgiving, and self-denial, which, for the London churches, will be held from November 20th to 26th. The Rev. J. Park, of Wandsworth, brought what everyone felt had been a very profitable meeting to a close with prayer.

* See pp. 258, 259.

In Memoriam.

DR. CHARLES B. MATHER, OF KAWIMBE.

ONCE more our Society has to mourn the death of a brave young comrade; once more the oft-bereaved Central African Mission has lost a devoted worker.

A cablegram, bearing the message "Mather died July 11th," reached us just as the last CHRONICLE went to press, and now the fuller particulars are to hand of the brief illness and last few days of our dear friend. His colleague, the Rev. John May, B.A., writes:—"On Wednesday, July 6th, he complained of fever and kept to his room. On Friday we despatched messengers to Kambole early in the morning to summon Dr. Mackay. He was very weak on Saturday, and it was with great difficulty I was able to give him nourishment. From Thursday till Sunday he was more or less in a mild delirium, but on Sunday he had lucid intervals, and was able to say what he thought the illness was. Early on Monday morning runners were sent to hasten Dr. Mackay, but he could not get here till 6.45 p.m. that day, seven hours after Dr. Mather had peacefully passed away.

"On Saturday morning I asked him if he would like me to read anything, and he assented, telling me to choose a passage. I read the 23rd Psalm and Matt. xxviii., vv. 18-20. Afterwards he said 'Thank you.' I also tried to remind him of the address he wrote for the last devotional meeting at Kambole, on the words, 'Lo, I am with you alway, even unto the end of the world,' saying how true they were for him then.

"On the Sunday evening preceding his illness he read, at our little gathering, the chapter on 'The Witness of James,' from the Rev. John Smith's little book, entitled 'Fellowship.' The closing words were: 'They shall at last receive the crown, and stand perfect and complete in all the will

of God.' Little did he think how soon those words were to be fulfilled in his own case!

"On Tuesday, July 12th, at 11 a.m., a service was held in the church, at which Dr. Mackay, Mr. Robertson, and I took part, as well as Kalulu, who prayed and spoke to the people. Afterwards the twelve headmen of the village carried the coffin (covered with blue cloth, with a bunch of flowers on it) to the grave on the side of a hill opposite the station, and the people spent the rest of the day mourning. Several native chiefs were present at the funeral with their followers.

"It is a terrible blow to us all in the Mission, and Mrs. May and I, who have lived under his roof for the last seven or eight months, feel it very deeply. The more we knew him, the more we respected and loved him."

Dr. Mather was the son of the Rev. R. C. Mather, LL.D., who was a missionary of the Society in India for more than forty years.

He was born in 1858, educated in Edinburgh chiefly, and was associated for four or five years with the Cowgate Dispensary there.

He started for Central Africa in 1888, and landed in Zanzibar on July 11th. Exactly ten years later, on the same day of the month, he was called to enter "that other country which is a heavenly."

In 1891, Dr. Mather married Miss H. S. Mawson, of London, and fifteen months

later he was called to part with her and his baby son.



DR. CHARLES B. MATHER.

"None of our fields of labour show such important progress and such a remarkable improvement in the whole situation as China. Four hundred and eighty-six baptisms, and more than 600 candidates for baptism, speak of a success never known before in our Chinese mission, and show that the movement which began a few years ago is keeping up and growing. A new era is beginning for China."—*Der Evangelische Heidenbote.*



Notice to the CHRONICLE'S "Own Correspondents."—
The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the CHRONICLE. Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.
Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

ON Sunday, July 24th, I had the privilege of baptizing nine individuals, all of whom CHUNG KING. had been formally discussed and accepted at a previous church meeting. I have no doubt of their sincerity, and pray that they may grow in grace from day to day. Seven of them are grown-up men who have been very faithful in their attendance at our general services, including my own preparatory class; one is a lad of sixteen who was formerly in Mr. Claxton's employ as a servant, and is, I understand, still connected in some way with the work for which Mr. Claxton is more directly responsible. The last of his candidates is a woman who, as a little girl, I remember teaching in this city eighteen years ago. She has been a member of my wife's women's class, and is at the present time acting in the capacity of nurse to our little girl. As she is a bright, intelligent woman, and reads with considerable fluency, I trust she may, in the days to come, prove a blessing to the more ignorant of her sex who come about us in great numbers.

J. W. WILSON.

MR. WILSON continues:—"The members of my Monday evening class on the last occasion of their meeting were asked if they would not, on account of the great heat, prefer to postpone meeting for a few weeks, and their reply was to me a very cheering one. After a moment's consideration the thirty present answered that they wished the class to be continued. A little more heat was no reason why they should not come to receive instruction! Ultimately, as a relief to myself during the trying month of August, it was decided to postpone the study of John Bunyan's 'Pilgrim'—our present text-book—and meet in the Hospital guest room under the presidency of Mr. Liu, our excellent evangelist, who will for a little time guide them in the further study of the Catechism. I have the greatest joy in

my Monday evening class. It is an inspiring gathering—always well attended, and with manifest signs of appreciation and interest. May I commend its members and the work that is being done amongst them to the prayerful remembrance of God's people at home? At the meeting to which I have just made reference, three resolves were made by everyone present. First it was resolved to pray every night at 9 o'clock in private for a rich blessing to descend upon our L.M.S. work in this city, and for a fuller growth of spiritual power in our midst. Secondly, each person promised to do all within his power to lead someone's soul to Christ before the year closes; and thirdly, it was determined to engage in a discreet form of tract distribution with the view of interesting friends and acquaintances in the truths of the Gospel. These leaflets I have promised to supply, not indiscriminately, but to those individuals who may be trusted to make the best use of them. I think it may be truly said of our little church in Chung King that it lives. Its life may not be as full and strong as we could wish, but we have every reason to be thankful for the evidence that exists, and which proves that our converts are not of those 'who have a name to live' only. Some of our male members are engaged in colportage work, and are necessarily absent very frequently from our services. A few of them are working in connection with the American Bible Society, while others are connected with the N.B.S.S. From the local agents of both these institutions I have received spontaneous and gratifying testimony of the earnestness and devotion of the men in their employ. The work they do entails much hardship, and it is pleasing to know that they have already won for themselves the reputation of being 'good soldiers of Jesus Christ.'"

THE proposal to hold the long-desired WEST CHINA MISSIONARY CONFERENCE. Judging from the many expressions of approval and good wishes, and of desire to be able to attend the Conference, it is probable that a large gathering may be expected. Mr. Hudson Taylor has accepted the invitation of the Committee of Arrangement. In accordance with the suggestion of a number of friends, it has been decided to invite Mr. Innwood, from Keswick, to attend the Conference, and it is hoped that he will hold a series of special services immediately preceding it. The subjects upon which papers will be read are as follows:—Preaching to the Heathen, Itinerating and Out-stations, Inquirers, Church Members, Sabbath Observance, Self-supporting Churches, Native Helpers, Women's Work, Medical Work, Opium Rescue, Anti-footbinding, Education as an Evangelistic Agency, Boarding and Day Schools, Sunday-schools, Christian Literature (Its Preparation and Distribution), Division of the Field, Work among Aborigines and Thibetans.

INDIA.

THE people in one of our small out-stations in Anantapur district—a village, WILFUL DARKNESS. indeed, far better than many others—received last year for famine relief, through the hands of the European magistrate alone, the sum of at least Rs. 2,000, by which their lives were preserved, and with part of which they purchased bullocks and seed grain to help them on to their feet. After the rain, which broke up the famine, had fallen, these people raised a full crop, and the magistrate, in the ordinary course of business, sent minor officials to assess the crop for land tax, this revenue, out of sheer charity, being remitted where no crop was raised. Knowing this, these wily villagers, in spite of all the help they had received, agreed together to give a bribe of four annas for every rupee of tax due (say 3d. in the shilling), on the condition that these officials should declare, as they were too ready to do, that the rain had been quite insufficient and that no crop had been raised. This they were only partially hindered in carrying out by the blank refusal of a Christian cultivator to have any part or lot in such lying and corruption. And this is the kind of thing of which Hindu daily life is full. How truly has it been said that “Nowhere is a kindness so soon forgotten as among Hindus. Gratitude—which is a feeling that springs up spontaneously in all true hearts, which is a duty that bare justice prescribes and which is a natural result of benefactions received—is a virtue to which the Hindu shuts his heart entirely.” Such are the words of the Abbé Dubois, who, during thirty years’ residence in India, gave up whatever comforts there may be in a European mode of life, and lived as a Hindu, amid all the disgusting things of native life, in order, by proclaiming the sacrifice of Christ for sin, to sow some seeds of gratitude in the hearts towards God. And this is but a tiny cloud in the moral darkness upon which the Sun of Righteousness never shines. Their religion sets no value on moral rectitude. Their gods are immoral; how can the worshippers be otherwise? And to us who live in such an atmosphere of lying and deceit the question arises, again and again, how can hearts like these, so lacking in the simple and primary elements of moral feeling, be in any way fitted to receive a Gospel which is pre-eminently for those whose hearts are broken on account of sin, and only fully welcomed by them? In India, of all lands, we need the law with, if not before, the Gospel; and when so many, after fully hearing, deliberately refuse its gracious invitation, is it a wonder that something more than the words of the preacher should be needed to arouse moral feeling and quicken a deadened conscience? That something more we believe we trace in the sad calamities which are again befalling the nation. The ceded districts of Bellary, Cud-dapah, and Anantapur are again in a state of drought and famine, owing to the failure of the south-west monsoon. In addition to this the plague, which has wrought such

havoc in Bombay and the North, is right in our midst, and the people are in a state of alarm. Some are crying night by night to idols of wood and stone, confessing at the same time that these calamities are the work of the Great Father. Will you at such a time, dear friends, renew your prayers for those who, in the loving counsels of the Almighty, are so sorely stricken, that they may believe that there is a Righteous Judge for all their deeds, that He hateth iniquity and will destroy it, and that crying to Him they may learn of the love which prompts such chastening, may eschew their evil, and find rest and peace in Christ.

W. HINKLEY.

ALTHOUGH South Indian Christians AN ENTHUSIASTIC PASSION FOR CHRIST. are not noted for robustness of character, there are men and women who have an enthusiastic passion for Christ, and who in times of persecution would be found as loyal to Him as were our forefathers in the days of martyrdom. Here, for instance, is a page out of the history of a famine child who has been brought up in our Girls’ Boarding Home at Coimbatore. She is now a teacher in one of our schools. Her salary is the equivalent of eight shillings a month. Before touching the money for her own use, she gives me a tenth for Christian work. In addition she gives liberally of the remainder for the cause of Christ. When the Armenians were suffering so cruelly she gave a month’s salary for their relief. To help the work of the Bible Society she has done the same. When the famine was so severe last year she gave her month’s pay for the distressed. The other day she asked if a certain heathen teacher might be employed in her school, and offered to pay half of her salary. She believed that this teacher was in need and was seeking after the truth, and that if she could only be with her constantly to explain the Scriptures whenever opportunity offered she would become a decided Christian. I believe she would do anything or suffer anything for Christ’s sake. Fellowship with Christ has, as it always must do, developed in her a noble, self-sacrificing spirit. And this fellowship has been made possible for her through the Boarding Home.

A. W. BROUGH.

MADAGASCAR.

THERE has been a terrible epidemic of BLESSING UPON MEDICAL WORK. influenza among both natives and Euro-peans at Ambohimandroso. The Rev. D. M. and Mrs. Rees were attacked by it three times. Mr. Rees says: “Between the beginning of February and the end of June about 5,500 people came for medicines. I have used nearly 250 ozs. of quinine, and money received was over £50 in twopence and threepence. The death-rate in the country has been very high, especially among those who did not come for European medicines.

We thank our Heavenly Father, for through His blessing we have not had a single death here in town, and most of those from the country who came for medical help in time have been saved. Never since my arrival in Madagascar have I seen so many Betsileo come to my dispensary as this year. In past years our patients were mostly Hovas, but this year more than half were Betsileo. One day I had 300 people when the epidemic was at its height! I am glad to say it has abated here now, but it has left lots of bad coughs behind."

AFRICA.

THE Peelton Girls' Boarding School, RE-OPENING OF which was for many years successfully PEELTON GIRLS' conducted by Miss Starrock, was re-BOARDING opened on July 25th, after a rather long SCHOOL. interregnum. The Directors made a grant for putting the building into repair, and promised, an annual contribution, conditionally upon the Congregational Union of South Africa guaranteeing an equal amount. As, however, the Union is at present unable to apply any of its funds to the work of the Institution, the Rev. Mark H. Wilson is endeavouring to raise a local fund by appealing for contributions. In a recent letter he says: "I trust that the supporters of the Society will interest themselves in this work. It is the only boarding school in all our missions in South Africa, and I believe our missionaries in Bechwanaland will be glad to send girls here from their stations, as they are sending boys to Lovedale. Peelton is splendidly situated for this purpose, being on the main line of railway, and I feel confident there is a good future in store for the School if only we are supported financially." The services of Miss S. Annie Morrison, a certificated Irish teacher, have been secured, and the Government Inspector, in his recent examination of the School, expressed his great satisfaction with her as a teacher. There are eleven boarders, and the Central School has in all about 250 children, 100 of whom are under Miss Morrison's oversight. The boarders pay a fee of £8 per annum. Mr. Wilson has also been able to open an out-station school, which is attended by forty-five children.

SOUTH SEAS.

DURING a nine days' visit to the Tuasivi COMMEMORATION district of Savaii, Samoa, with the new SUNDAY missionaries (Mr. and Mrs. Sibree), the IN SAMOA. Rev. J. Marriott met all the pastors, and preached at four central places in the district on the two Sundays he was there. He says: "The last two services were most interesting ones. We arranged at our last committee meeting to have a Commemoration Sunday, and to have it on the first Sunday in September, to commemorate the bringing of the Gospel to Samoa, as well

as to think of all the blessings the Gospel brings to us, and our responsibilities in reference to it. We had a splendid service at Sapapalii on Sunday morning. The church was crowded with people, and the service was most interesting. I went to Iva in the afternoon and found even a larger congregation there. These two services will live in my memory. Evidently this Commemoration Service has come so stay in Samoa. On all sides I hear of the pleasure the people have had in these services last Sunday."



CHINA.—The Rev. T. W. Pearce writes from Hong Kong:—"We have been prospecting for evangelistic and educational purposes in the hinterland, where I trust we may be able shortly to establish both preaching halls and schools. One of our most active and reliable native assistants has now gone to consult with village leaders about land and suitable premises in the most populous part in the new territory" (Kwang-tung).—By means of grants from our own Society, the Baptist Missionary Society, and two American societies, the work of the Society for the Diffusion of Christian and General Knowledge among the Chinese has been considerably extended, but the means to cope with this vast undertaking are still very inadequate. The Chinese Reform Society has acknowledged its indebtedness to this Christian Literature Society—a great stride in China, where the people have always been very unwilling to own to any good received from foreigners. While the Reform party was first reckoned by tens, it is now reckoned by thousands.—Mrs. D. S. Murray is coming home from Yen San to seek restoration of health.

AFRICA.—The Bakwena around Molepolole are in desperate straits on account of scarcity of food and sickness, the distress there being greater than it was last year. Mr. and Mrs. Wookey and Miss Partridge are doing their best to help the poor people, and the Government is also assisting, but the case becomes worse each month.

SOUTH SEAS.—The *John Williams* left Sydney for the South Seas and New Guinea on the afternoon of September 6th. "She is in good trim," wrote the Rev. J. King, "and looked her best as she steamed away." She is due back in Sydney early in January.

A SPANISH friar, Don Mannel Ferrando, who has left the Church of Rome to embrace Protestantism, has established himself at Caracas, the capital of Venezuela, and labours there for the diffusion of Evangelical principles. He wishes to found an international society of converted priests.—*Il Labaro*.



THE Berlin Mission and the Protestant Missionary Union have each sent two of their missionaries working in China on a visit of investigation to Kian-chan, to prepare for the beginning of missionary work there. They were received in the most friendly manner by the German Governor, Herr Rosendahl. It is a very fortunate circumstance that the difference between the North-Mandarin dialect spoken there and the Hakka of the Canton Province is not greater than that between Dutch and German. Missionary Kunze, who has already set himself to learn the language, hopes, therefore, to be able to begin practising in three or four months. Though the prospects of obtaining land are not yet quite certain, the missionaries are commissioned to plant not only a station in the port but a second station farther inland, and two younger helpers are to accompany them. On hearing their report, the general assembly of the Berlin Mission, which met on the 8th of June, unanimously recommended the undertaking of the work in Kiau-chau. The two missionaries sent by the Protestant Missionary Union have returned to Shanghai for the present, since they cannot begin to build a house for several months to come. Tsingtau, where the German Government has its headquarters, is a wretched little place at present; but it is expected that the region possessed by the Germans will have a great future before it when the railway from Tsingtau to Chinanfoo is built. Thousands of Chinese will then probably settle in the new port. In the Shantung province, to which Kian-chau belongs, eight evangelical missionary societies are now working.—*Berliner Missionsbericht.*

A "MISSIONSCURSUS" was held at Friedberg, in Hesse, in July, on behalf of the Basle Missionary Society. It was, in fact, a three days' series of lectures on missionary subjects for pastors and theological students. It was well attended, and appears to have been extremely successful. Herr Würz, secretary of the Basle Missionary Society, sketched the extraordinary rapid progress of that society during the last ten years in the four regions of Cameroon, the Gold Coast, China, and India.—*Evangelisches Missions-Magazin.*

THE Director of the Paris Missionary Society, M. Boegner, is now visiting Madagascar. The latest news from the island is, on the whole, favourable. "Catholics are returning to Protestantism every day, which fills us with joy. Yet even in Antananarivo the calumnies against our schools do not cease, and are often propagated in quarters where better justice ought to be done to us. A soldier was giving French lessons in the French Protestant schools of the city. This went on for four months, when he sent in his resignation, because, he said, his comrades and his superiors had made his life perfectly intolerable to him since he began to teach in 'the English schools.' People will insist—are they always sincere?—in seeing in our

Society only a stalking-horse for the London Society."—*Journal des Missions Évangéliques.*

"BUT in the country the situation is much more critical. Our teaching staff there is perpetually threatened. We have already spoken of the decree making military service obligatory. At the end of July, M. Mondain had not been able to get any way out of it for our teachers; and the time was getting near when the conscription had to be drawn. "In fifteen days at the latest," writes our missionary, "we shall either have to shut up 150 schools or pay 25,000 francs." The question is the more serious because, as long as there is no fixed system of registration, the age of our native teachers is a matter of dispute. The Governor of the village fixes the age of all who are under him. It is well known that Catholic Governors have for the most part replaced the former Protestant Governors. They are sure to rate our teachers at the age which renders them liable to the conscription. The young Catholics, on the contrary, easily get old, and are placed on the rolls as having attained thirty years of age, which exempts them from military service."—*Journal des Missions Évangéliques.*

"ANOTHER pretext for vexations is the obligation of *corvée* (enforced labour). After many negotiations, it had been arranged that the free teachers should be exempt from *corvée* until the month of September, in order to allow them to establish school gardens. The inspection of these gardens was then to take place. This agreement is very often ignored, and the teachers are forced to work on the road for thirty days. Needless to say that they make very bad roadmakers, and return in the evening broken-down with work, if not with blows. It is said that it is holiday time, and that their schools are closed—strange holidays for teachers! Is it astonishing that some are discouraged and leave their teaching?"—*Journal des Missions Évangéliques.*

"THE most gladdening news reaches us from the quarter which at first appeared darkest—the Betsilco. We have already announced in the religious papers for August the complete restoration of all the churches in the Ambositra district, which had been taken from the Protestants, even those which the Catholics had repaired or finished. This is a great recompense and a precious encouragement for our friend M. Escande."—*Journal des Missions Évangéliques.*

IN the missions of the Basle Society in Cameroon, voluntary associations for Bible-reading have been formed without the intervention of the missionaries, often at the instigation of a negro, who has come for one day to a mission station, and has gone home with his heart full of all he has seen and heard. Besides this, Cameroon has now its own missionary society; it was founded about five years ago, among the converts, and soon became sufficiently strong to found at its own expense a sort of out-station on the banks of the river Ditamba. A house was built, and a teacher installed *and paid*. Four congregations alone conceived and carried out this work. The cash-box of this society is peculiar, and truly African in its character. Money is the thing which is least often put into it,

but instead of that, soap, knives, snuff-boxes, &c., every article bearing a ticket stating its value. There are always purchasers, as the articles are sold very cheap. In the first year they collected in this way about 1,225 francs.—*Le Missionnaire*.

ON the banks of the Wolta, in the same region, the missionary sphere is extending from year to year. Our friends there count 178 baptisms. One of the most touching and typical confessions was that of a poor woman recently baptized. "If I had known that I was loved," she said, "I should long ago have entered the church. I have only really begun to live since I became a Christian."—*Le Missionnaire*.

A MISSIONARY in the Punjab writes of there being "one man among a million of perishing souls, scattered over 10,605 square miles of mountainous country"; and another speaks of there being three missionaries for the Multan district, a tract of country about the size of England.—*C.M.S. Annual Letters* 1896, pp. 209, 213.

MISSION CHURCHES AND MISSION CHURCH BUILDINGS.

DEAR MR. COUSINS,—I hardly need to remind you that there may be a mission church, in the truest sense of the word, and yet that church may have a very poor place to meet in. In the Quilon District, there are, praise the Lord, a score of churches. I have been accustomed to meet with the saints who form these churches in all sorts of places. There was one church at Puttur (New-town) which met for some time under the shade of a Jack-tree. Another at Shattanur (Demon-town) met in a cowshed, another in a rough shed on the summit of a hill, not being allowed to have any place near their homes. Generally, however, the churches have managed to put up rough chapels, with posts, mud walls, and bamboo rafters, thatched with grass or cocoanut leaves. Years ago I managed, by the help of Mr. Cox, to put up a church, about 80 feet long by 40 feet wide, and capable of seating (literally) about 1,000 people inside, and accommodating another 1,000 outside, for a sum of about £6 from Mission Funds. This did not include timber (Mr. Cox's gift) nor labour (the people's gift), nor architect's fees and superintendence of works (the missionary labour), but only the carpenter's work, which the people could not do, for as yet there is no industrial school for the churches' converts about there. In this building often there are gatherings of 2,000 Christians.

In one place in Quilon District—Mayanadu—there is a congregation the men of which often go to Ceylon to work on the coffee and tea plantations; so, seeing more of the world, they wanted a better church building than usual, and it must be more than twenty years ago—for they had begun before my time—they laid the foundation, and bit by bit it got on slowly. Not being able to afford tiles for the roof they thatched it with leaves from the cocoanut palm—a very cool but very inflammable roof—hoping that they would be able to get it tiled in time. Before, however, they could do so, the leaf roof was maliciously set on fire at night, and though the people rushed to save the building, the roof-work was destroyed and other damage done. The Committee here recommended an appeal to the Directors, and the Directors kindly granted Rs. 500 (about £33). With this and money collected by the people the roof has been renewed, and tiled, so that it will not be easy to set it on fire again. The building is not only for church services, but to be used for an English school, as soon as teachers can be got; for the people going to Ceylon and other places English will be a great help to

them. Wherever they may go, I hope they will be missionaries, and look back to Mayanadu as the place where they learnt to love the Saviour.—Yours very sincerely,
J. KNOWLES.
Travancore, Sept. 17th, 1898.

THE WOMEN'S ALL-DAY PRAYER MEETING

THE above meeting will be held on Thursday, Nov. 17th, when the following ladies will preside:—

- 10.0 a.m.—Mrs. Arnold Foster, Hankow.
10.30 a.m.—
11.0 a.m.—Miss J. M. Baggarnie, Secretary of Watchers' Band.
11.30 a.m.—
12.0 noon.—Mrs. Gledstone, Streatham Hill.
12.30 p.m.—Miss Schultze, Samoa.
1.0 p.m.—
1.30 p.m.—Mrs. E. Pryce-Jones, Madagascar.
2.0 p.m.—Mrs. W. E. Goward, Samoa.
2.30 p.m.—Mrs. Pearson, Presbyterian Society.

From 3 to 4 p.m. the usual weekly prayer meeting will be held, at which the Rev. R. F. Horton, D.D., will preside.

ANNOUNCEMENTS.

ARRIVAL.

REV. J. PARKER, MRS. PARKER, and child, from MONGOLIA, *via* CANADA, September 20th.

DEPARTURES.

REV. A. E. HUNT and MRS. HUNT, returning to NEW GUINEA, embarked at Gravesend, per steamer *Austral*, September 30th.

MISS HEWLETT, returning to MIRZAPUR, NORTH INDIA, embarked at Liverpool, per steamer *City of Oxford*, on October 12th.

BIRTHS.

MAY.—On June 12th, at Kawimbe, Central Africa, the wife of the Rev. John May, B.A., of a son (still-born).

EDMONDS.—On Tuesday, October 11th, at Clapham, the wife of the Rev. W. J. Edmonds, late of Madagascar, of a daughter.

DEATH.

REES.—On September 6th, at Inyati, Matebeland, of scarlet fever, Gordon, son of Rev. Bowen Rees, aged three years and five months.

ORDINATION.

On Thursday evening, October 5th, at Highbury Quadrant Church, Mr. C. Dixon Cousins, of New College, London, who has been appointed by the London Missionary Society to Hong Kong, was set apart as a missionary in an impressive ordination service. The pastor of the church (Rev. W. J. Dawson) presided and asked the questions. Rev. R. Baggarnie read the Scripture. Rev. R. Wardlaw Thompson described the field of labour; and Rev. G. Cousins offered the ordination prayer. The charge was delivered by the Rev. Principal Vaughan Pryce, M.A., LL.B.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON.

UNIVERSITY OF TORONTO LIBRARY

For use in Library only

For use in Library only

2025 11 11 10:11 AM

I-7 1898

Chronicle of the London Missionary

Princeton Theological Seminary-Speer Library



1 1012 00311 4610